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THE CONVERTED CATHOLIC

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THE ROMAN CHURCH JUDGED BY
THE CATHOLIC BIBLE

INDULGENCES AND "SPIRITUAL
FIRE INSURANCE"

THE OREGON BILL DECISION

JULY, 1925

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THE CONVERTED CATHOLIC

An International Magazine

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*Devoted to the Instruction of Roman Catholics Regarding the Evangelical Faith,
the Enlightenment of Protestants to the Aims of the Roman Hierarchy,
and the Spiritual Well-being of All.*

(Founded 1883)

By the late Rev. James A. O'Connor (*Sometime Priest of the Church of Rome.*)

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Founded by Rev. James A. O'Connor, 1883.

"When thou art converted strengthen thy brethren."—Luke 22: 32.

Vol. XLII

JULY, 1925

No. 7

The annual subscription price of this Magazine is One Dollar a Year for Ministers and Theological Students of all Denominations, and Catholic Priests of all Communions.

Rationalist Literature Association

It was doubtless due to an error in cable transmission that the "Tablet" paragraph from which we quoted last month concerning the sudden death of its secretary at a banquet gave the name of the society as "Nationalist" Literature Association.

Polish Concordat Ratified

Ratifications of the concordat between Poland and the Vatican were exchanged June 3, according to a Warsaw dispatch to the Boston "Transcript." The signing, in February, of the concordat was followed by a protest from Lithuania, which considered that it implied recognition of the Polish annexation of Vilna, since it placed that district under the ecclesiastical jurisdiction of the Polish Church. On April 30 the Lithuanian envoy at the Holy See became "persona non grata."

Only One Flag for the K. of C.?

According to the Brooklyn "Eagle", June 8th, Grand Knight Joseph W. Conklin said, at the laying of a corner-

stone of a K. of C. clubhouse that the young men who used the building would be taught "that there is only one faith for him, one Church, one language and one flag." He must surely have forgotten for the moment the Papal flag, the emblem of the Temporal Power of the supra-national Pope-King in Rome. It may reasonably be expected, however, that this flag will be conspicuous among the decorations when the building is opened.

In Germany Now—Here, Not Yet, But Soon

In the "New York Times," June 14, the Countess Hermann Scheer Thoss (formerly Miss Muriel White, daughter of Henry White, then U. S. Ambassador in Paris), was quoted as saying on her arrival in New York that during the last election the men in the neighborhood of her husband's estate in Upper Silesia had voted for Hindenburg in defiance of the Catholic clergy, who ordered the population to vote for Dr. Marx, candidate of the Catholic Centrist party. Cardinal O'Connell's opinion of such Catholics would probably be unprintable.

A New Way to Heaven

The Brooklyn "Tablet," May 16th, contains the following item—"important if true"—from the "Canadian Freeman," Kingston, Ont. As nothing is said about "Purgatory" it must be supposed that this new "way" dodges it in some manner. Here it is: "The way to Heaven is simply a determination to cut off, year by year, evil influences, and to add one good influence after another."

Restive Catholics in Mexico

Mexico is in an unexampled religious ferment. The present government represents the success of an anti-clerical movement that has curbed the political power of the Church of Rome. There has also been a schismatic movement from the midst of the Church itself. A few priests have attempted to found a Mexican Catholic Church, with a married clergy, for free circulation of the Bible, and absolute independence of Rome. All of this is creating a situation favorable to Gospel work in Mexico as never before.

The Protestant Demonstration Association (New Jersey)

At the last open meeting of the Protestant Demonstration Association (Jersey City), Mr. Hamilton, secretary of the State Council of Religious Education, made a vivid appeal for religious education, and the meeting went on record to aid the cause of Protestant religious education in Hudson County. The drive for 500 new members of the Association is being pushed. One dollar

makes you a member for a year, and helps the cause of Protestantism. Let Mrs. A. Roessner, 128 Ocean Avenue, Jersey City, mail you a membership card.

New Item About St. Peter

Of course we are all aware that "Rome" teaches that our Lord conferred the office of Pope upon the Apostle Peter, but we had never before read that Christ had conferred upon him that title. But so says the learned scholar who answered correspondents in the "Tablet," May 16. Somebody had been told that Christ had forbidden anyone to assume the title of Pope Peter II, to which this reply was made: "There has never been a Pope Peter II. Though our Divine Saviour has never made any prohibition in the matter, still no other Pontiff has assumed this title. And the reason for this, in our opinion, is that the succeeding Popes wished that *this title, Divinely conferred*, should stand out most singularly among all the rest."

The Polish Black Madonna

"The Christian Union Herald," (Pittsburgh) of May 28th, says:

"The Pauline Monastery at Chensotawa, Poland, treasures the Black Madonna, a painting which traces its origin to the first century. It is reputed to be a contemporaneous portrait done by Luke, and painted on cypress wood which is now so deeply discolored that it has been called 'black.'"

Some time ago the writer saw a reproduction of this picture in one of the Papalist stores in Barclay Street, New

York. An intelligent-looking middle-aged man was standing near the open doorway, so we asked him if this picture was intended for use in a negro church, although the color of the Virgin's countenance as we recollect it was that of chocolate rather than really "black." He replied in the negative and told us quite seriously that that was the hue of the Virgin Mary's face when she appeared to somebody in Poland. He really seemed to believe this himself although he did not know anything about the date of the visitation or to whom the appearance was vouchsafed. Now it would seem that the gentleman was mistaken and that it was the picture that was "black" and not the Virgin.

An Odd Idea of "Peace"

The "Tablet," May 16th, quotes a paragraph from "Ave Maria" about the deaths of two Socialists who became "converts" to the Roman Church and had been buried "with Catholic rites." These, it may be presumed, included masses for the repose of their souls. The paper observes that the fact that these men "ended their days in peace is a singular circumstance." To people who do not believe in "Purgatory" and even more to those who do, we opine that the "peace" on a dying bed presented by the prospect of the torments of Purgatory must have been of a singular nature. A gentleman brought up in the Roman Church (but who is not going to "Purgatory") suggests that in any case "Purgatory" with a possibility of Heaven later on is better than going to Hell straight.

The "Forum" Articles

We hope that our friends are following the discussion of "America and Roman Catholicism" now proceeding in "The Forum" (247 Park Ave., N. Y. City). The two Papal apologists, so far, have been Mr. Williams, of "The Commonweal" and Dr. Kinsman, formerly bishop of the Protestant Episcopal Church. Neither of their articles was particularly "strong", the former avoiding any reference to the real points at issue between the alien Church and those who recognize its activities as constituting a menace to the nation, and the other treating the personal authority of the Pope as constituting the crux of the situation, which is an incorrect assumption. On the other hand Mr. John Jay Chapman and Dr. Fama cited the official Roman documents in support of their contentions. The magazine has begun to print letters from readers concerning the subjects of discussion, and it is to be hoped that some of our readers will express their views for publication in the columns of the magazine. Letters should not be much more than 500 words in length, and, of course, should be written on only one side of the paper.

A great source of weakness on the part of many who are alive to the menace of Papalism is that while they know a good deal about what Rome *does*, they have little knowledge of what Rome *is*. If you increase your knowledge on this latter point, you will feel more interest in trying to lead Roman Catholics into "a better way"—the way of salvation.

New Definition of "Freedom" Needed

In connection with Cardinal Hayes' startling declaration that his Church has always fought for the "Freedom of the Soul" it would seem that His Eminence should have supplied a definition of what the word "freedom" means in the Vatican dictionary. During the war we were told that the Pope favored the "freedom of the seas," but in 1493 Pope Alexander VI by a Bull, virtually divided the oceans of the world between Spain and Portugal, thereby shutting out from the Indian and Pacific Oceans English, Italian, and Dutch ships, so far as he had the power. Without going very far back into history few average readers would regard the Syllabus of Errors of Pope Pius IX, the Encyclicals "Immortale Dei," "Libertas Praestantissimum" and "Longinque Oceani," or the Encyclical "Pascendi" of Pope Pius X as likely to promote the "freedom" of either the soul or the mind.

Greeks Bringing Gifts

There is an ancient classic warning to "beware of the Greeks when they bring gifts." The Vatican and the Roman hierarchy of South America have probably called this aphorism to mind in reading the final reports of the important conference recently held in Montevideo, Uruguay, attended by experts in Protestantism and education from all the South American countries, as well as from the United States. Doubtless Bishop Leonard (M. E. Church) had his reasons for complimentary phrases about

the work and influence of Vatican agents in certain localities, but we doubt whether they will make him a Knight of St. Gregory, or even a Monsignor. And we believe that the Vatican will regard the proposition to co-operate with its agents in the fields of social service as distinctly "unfriendly," as it is certainly likely to weaken the power of priestcraft on all Catholics who come in contact with this "co-operation."

From Papalism to Theosophy

Dr. Rudolf Steiner, whose death at Berne, Switzerland, was recently announced, began life as a choir boy in the Roman Church, says the Boston "Transcript," May 2: "Impressed by what he believed to be the secret unbelief of the priests, he began to study philosophy, especially the works of Kant, Fichte, Schelling, Nietzsche and Haeckel. He became, in 1902, general secretary of the German Theosophical Society. In 1912 he founded the Anthroposophical Society, and in 1913 began the construction of the Goetheanum at Dornach, Switzerland, a building designed to provide a fitting setting for his Rosicrucian mystery plays. The building was destroyed by fire in 1923.

The "unbelief" of the priests whom he knew would not seem to have been very "secret" if it was manifest to the boys with whom they came in contact in their religious duties. And the Roman cult evidently contained nothing that satisfied Dr. Steiner's spiritual nature.

New High Mark of Effrontery

The American people have recently had several notable examples of Papalist effrontery in the declaration of claims that many people believe to have no foundation in fact. Last November Cardinal O'Connell, on the occasion of a large political demonstration in Washington, camouflaged as a Holy Name parade, declared that Pope Pius XI, "now gloriously reigning" was "the Chief Shepherd of all Christendom," and no particular denial of this impudent and untrue declaration was put forward, so far as we know, by any "Protestant" religious paper. And now comes one Carlton J. H. Hayes, Professor of History, Columbia University, who wants his readers to believe that "America is a Daughter of the Catholic Church." Among other things we are told that "our country could not possibly be what it is had it not been for Catholic Christianity." Passing over the fact that the countries of Central and South America, Spain, Italy and Mexico are the concrete examples of "Catholic Christianity" in action after 400 years, it may be observed that the "Mayflower" Compact, the Declaration of Independence and the Constitution of the United States are about as anti-Catholic as such documents could well be as to the fundamental principles involved. Also that in the Encyclical "Immortale Dei" Pope Leo XIII expressly condemned all the fundamentals of real Americanism as driving the Church into an unrightful con-

dition. We take it that few Protestants who are such in reality, and not merely non-Catholics, will feel grateful for being included in the Vatican "cultural area." The United States to-day stands for everything that the Vatican hates—the open Bible, education free from the control of alien priests, liberty of conscience, liberty of the press, liberty of teaching and separation of Church and State. And to say that a political democracy founded on the New Testament is the daughter of a theocratic man-made autocracy "made in Italy," and which has been, and is to-day, the aggressive enemy of every political and social principle for which "America" stands is something closely resembling what Theodore Roosevelt called "a short and ugly word." Of course, much more could be said, but this will suffice for the present.

Subscribers living where there are colonies of Italians, Hungarians, Poles, Russians and other Catholics could doubtless give effective aid to the evangelization of these people, by visiting any Protestant workers engaged in meeting their spiritual needs, and directing their attention to this magazine. The subscription price for those workers is only a dollar a year and the gift of the magazine for a year would probably be very useful to the recipient.

If your subscription is in arrears, will you kindly remit at once by cheque or postal order made out to **CHRIST'S MISSION?**

Catholicism in Spain

"The New York Times Book Review," June 7, contains a review of a book recently published by the Countess of Oxford and Asquith ("Margot" Asquith), entitled, "Persons and Places." Among her recollections is one of a visit to Spain, and during the festival of Corpus Christi Margot was in Seville and witnessed the solemn procession. "The ceaseless jabber of the idle ladies in open boxes, even when the image of Christ on the Cross was passing," so she writes, "caused me intense irritation." And she adds, "The Roman Catholic religion inspires neither awe nor reverence. On the most ceremonious occasions the congregation intermix with their bobblings and crossings spitting of a disgusting kind."

Which furnishes a curious confirmation of what Mr. G. H. B. Ward wrote in "The Truth About Spain," published in 1911. And it is not easy to think the writer of this paragraph (p. 89) could be a Protestant.

"Behavior at services in church frequently makes the judicious grieve and the English Catholic blush for very shame. My wife and I once attended a cathedral on the Saturday before Easter. Half of the people stood, though chairs might be hired for a few coppers. During the service young men and women shouted to each other and exchanged lewd observations. Laughter and bad language were heard on every side, and at the Elevation of the Host the congregation either stood on chairs or rushed toward the High Altar to

obtain a good view. We were left almost alone near the west end of the church. About the close of the service, when the time came for the retrocessional to the Altar of the Blessed Virgin (situated under the west window), there was a stampede in order to make room for the priests, acolytes and choir. We left the cathedral saddened at such prostitution of one of the most solemn services of the whole Catholic calendar."

And yet we must suppose that every one of the young men and women referred to above would have greatly resented any suggestion that their behavior in that place at that time was inconsistent with their being good "practising Catholics." And this is the religious cult the propagation of which is the aim of the Vatican schools in this country.

"Catholicism" in Mexico

The Papalist organ, "Our Sunday Visitor," June 7, quotes from a pamphlet issued by the Presbyterian Church (South) a statement that, "While to-day over 95 per cent. of the people call themselves Catholic, yet not one of the 312 members of the Parliament is a Catholic, and few, indeed, are the members of the Government who are not violently anti-Catholic." This last state of mind is quite common in all "Catholic" countries among those who have proved the failure of the forms and ceremonies and "sacraments" of the Roman cult to meet the spiritual needs of the individual.

A "CHRIST MISSION" PRIEST FALSELY ACCUSED

That veracious Papalist organ, "Our Sunday Visitor," of Huntington, Ind., in the issue of June 7th, shows great wrath against the Rev. A. Bongarzone, pastor of a church in Union City, N. J., because of an article written by him last January in "The Walther League Messenger" about Pope Boniface VIII and the institution of the Holy Year. It is worthy of note that the Papal apologist does not controvert any of the historical statements made by the Union City pastor. Of him personally it is stated that "he was a priest of the diocese of Nicastro in Italy and that he got into difficulties there and was 'permitted' to come to America. For a time he floated about, was given faculties to say mass here and there, etc." From which it may be gathered that the Church authorities here did not consider the "difficulties" previously mentioned very serious. "He was on trial," says the Indiana scribe. "Not giving satisfaction here in America, he was dismissed 'for cause.' Then he joined the Lutherans, professing a 'conversion' which came about very suddenly after his dismissal." We are also told that "his record in Italy is not fit for publication"—which, if true, would shed a curious and sinister side light on the ethical principles of the New York Archdiocese, which gave him permission to say mass.

In a letter to the editor, Brother Bongarzone says: "Do not forget to say a few words [in THE CONVERTED CATHOLIC] about my good standing with the Church of Rome when I left

it. You may say that Christ's Mission received me after I presented papers of good standing with that Church signed by Archbishop Farley, and after having proved my sincerity; please emphasize that I never used the permission to say mass in this country as appears in the letter sent by me to Archbishop Farley."

In THE CONVERTED CATHOLIC of September 1905, we find the following "story" from the New York "Tribune," of July 13th, of that year (p. 261):

"The conversion of Father Andrea Bongarzone, a Roman Catholic priest, to the Protestant faith was announced yesterday by the Rev. Joseph Vital, superintendent of the Italian Theological School of the Methodist Episcopal Church, at Yonkers, and of its Five Points Mission, at No. 63 Park Street, Father Bongarzone is a highly educated Italian, of good family, who was ordained as a priest nine years ago. For a time he was a professor in a Roman Catholic gymnasium in Italy, and later was parish priest in Nicastro and Catanzaro. He came to this city two months ago, partly for rest and partly to have freedom of thought, his mind having become disturbed by doubts as to his theological teachings.

"In this city Father Bongarzone went to see Father O'Connor, editor of THE CONVERTED CATHOLIC, who talked with him and sent him to the mission in Park Street. The Rev. Joseph Vital formerly was a Catholic priest, and was one of Father O'Connor's friends. He took Father Bongarzone in hand and had many talks with him on religious sub-

jects, with the result that several days ago Father Bongarzone sent to Archbishop Farley a letter, telling of his conversion. Father Bongarzone had presented his credentials as a priest, on his arrival in the city, at the Archbishop's residence and had obtained permission to celebrate mass here, but he had not availed himself of the privilege. His letter to Archbishop Farley is as follows:

Eminenza: This will notify you that I send my resignation as a priest of the Roman Catholic Church. The only reason is because I have renounced Roman Catholicism forever and have been converted to the Gospel of Jesus, under the auspices of the Methodist Episcopal Church, one of the Christian, Evangelical, or Protestant denominations.

I thank God for my conversion, as I have found peace and joy in Christ, my only Saviour. I will pray for your conversion, although I fear it may be in vain, for the worldly and theatrical pomp of your office keeps you too enslaved. I do not think Jesus Christ Himself in person could persuade you or the Pope to abandon your false ecclesiastical doctrines and go back to the pure Gospel of antiquity.

May your power never prevail in deceiving with a false knowledge of Christianity any innocent girl or unaware Christian to become the easy prey of venal Romanism, but I will pray God that many other priests and nuns may come out of your Babylon to the light and freedom of the children of God.

Your secretary's permission to say

mass is signed up to July 24th, and while I thank you for it I will say that I have not used it, and will never use it again, being convinced that mass is one of the greatest frauds on earth, and an insult to our Lord and Redeemer Christ. Read Hebrews, chapters viii, ix, x.

With great respect and wishes for your health, believe me, yours truly,

ANDREA BONGARZONE.

The price of the "Walther League Messenger," 6438 Eggleston Avenue, Chicago, is 10 cents, and Mr. Bongarzone's article is an excellent comprehensive sketch of all the Holy Years, with illustrations, long enough to occupy about six pages of this magazine. The postage is six cents.

Mussolini and Government Employees

It would almost seem that Mussolini had been reading about the plans by which Mayors Curley, of Boston, and Hague, of Jersey City, sought to ensure the active aid of all city employees in their political campaigns. The former failed of election, but the latter won out. A Rome dispatch to the New York "Herald-Tribune," June 1, said that the Italian premier contemplated the enactment of a law compelling all Government employees to join the Fascisti. The passage of this bill probably would fasten the spoils system on the nation, as any incoming political party could use its provisions to eject its political opponents from all clerical posts in the Government.

THEODORE ROOSEVELT AND POPE PIUS X

On May 17 the New York "American" published a letter written to the late Senator Lodge from Rome, April 6, 1910, in which Mr. Roosevelt said:

"At Rome I have had an elegant row, the details of which you have doubtless seen in the papers. The Pope imposed conditions upon my reception, requiring a pledge—secret or open—that I would not visit and speak at the Methodist Mission. Of course, I declined absolutely to assent to any conditions whatever, and the reception did not take place.

"Then, with a folly as incredible as that of the Vatican itself, the Methodist missionaries, whose game was perfectly simple because the Pope had played it for them, and who had nothing to do but sit quiet, promptly issued an address of exultation, which can only be called scurrilous, and with equal promptness I cancelled the arrangements I had made for seeing them. Our clerical brother is capable of showing extraordinarily little sense when he gets into public affairs.

"The only satisfaction I had out of the affair, and it was a very great satisfaction, was that on the one hand I administered a needed lesson to the Vatican, and on the other hand I made it understood that I feared the most powerful Protestant Church just as little as I feared the Roman Catholics."

One of the most interesting of the many reactions produced by this episode was a speech delivered at Lowell, Mass., before the American

Federation of Catholic Societies by Archbishop O'Connell, of Boston, which consisted largely of typically Catholic vituperation of Mr. John Callan O'Laughlin, Mr. Roosevelt's Catholic secretary, who defended the position taken up by "T. R." when in Rome. The speech was notable in one respect, however, because it furnished, so far as we know, the first statement by a responsible high priest of Rome on standards by which candidates for public office who desired "the Catholic vote" were to be judged. Among other things the Archbishop said: "We know the Catholic Federation will keep out of public office such men as O'Laughlin," and "if we cannot be represented by men who sincerely and honestly stand with the Church, then rather than have such types as this O'Laughlin misrepresent the Church's principles and our most sacred sentiments ten thousand times better not to be represented at all." (Boston "Post," May 2, 1910.)

This statement was supplemented on May 7 by an editorial in the Archbishop's organ, "The Pilot," of Boston, of which the subject was "Loyalty," of which these paragraphs formed part. They refer to the "loyal Catholics," presumably after their election:

"The loyal Catholic stands squarely with his spiritual leaders in *everything* (italics in 'Pilot'). We are not now speaking of the cold-blooded believer. We are speaking

of the loving child of faith. The one will be constantly quibbling, the other magnanimously faithful. The one will be using foot-rules and tape-measures. The other reaches conclusions by intuitions which despise mere calculations in the interest of God.

"The one is perpetually measuring his little brain and his village wisdom with the Church's giant minds. The other is proud to stand with those he loves to look up to. The one is perpetually whining about infallibility and its limitations. The other says infallible or not, until proven false by the Church itself, I stand with the Pope's wish, with Rome's action, with my bishop's attitude, with my pastor's view."

On the same page of "The Pilot" we read that the Lowell address of the (then) Archbishop "was the final word upon a very absorbing matter," and that "it was a word of authority, as well as the word of one who knew his ground, and who spoke openly after long and careful deliberation"; and in the next column that "he (the Archbishop) said such nominal Catholics (as Mr. McLaughlin) would never be elected to represent the interests of real Catholics."

Just how far vassals of the Vatican in public office carry out the wishes of the alien Vatican and its high official foreign-allegiant officers is uncertain, but we can think of several large cities that seem to be content with what some irreverent

persons call "Rum-and-Rome" administrations.

To many persons who look on the Roman Church as a religious "denomination," or even as "a sister Church" to those of the Methodists and Presbyterians and Baptists these words of the swashbuckling Cardinal of Boston will be as new as they are important.

The Spanish-American Department of the International Baptist Seminary in Los Angeles, Cal., has an increased enrolment, numbering 17, and sorely needs a dormitory to make it possible for additional students to attend. Cristo College, Cuba, has outgrown its equipment entirely. Many boarding-school students are not received for lack of room. The growth of the school has been brought to a standstill until new buildings long promised can be erected. Porto Rico is in need of a boys' high school. New buildings are needed in Mexico for the growing churches. The most urgent duty that confronts Northern Baptists in Central America is the founding of a training school for pastors and teachers.

"What America Owes to the Reformation." Ten cents from this office.

If your subscription is in arrears, will you please remit at once, and also send us the name and address of a friend who you think would be likely to become a subscriber if we sent a sample copy?

THE IRISH CONSTITUTION

To an important Boston daily, June 1, Mr. Darrell Figgis, who was chairman of the Committee that drafted the Irish Constitution in 1922, contributes a review of "Studies in the Constitution of the Irish Free State," by J. G. Swift MacNeill. The point about the Irish Constitution that will interest Christ's Mission's friends is that its fundamental principle is precisely that condemned, among others, by Pope Leo XIII in the Encyclical "Immortale Dei" as driving the Church into an "unrightful position" (Gr. Encyc. Lett, pp. 120, 121). Mr. Figgis, in his review, says, after saying that the Irish Constitution differs from that of any of the other members of the Commonwealth of Nations: "The British Constitution proceeds on the philosophy that all authority falls from above, from the Executive head, in whom every function vests, if there be any interruption in the institutions of the State. But the Irish Constitution proceeds on the contrary philosophy that all authority rises from below, from the citizens of the State, in whom all power is vested. The first assumes its fount of authority to be sovereign. So does the second. The first, accordingly, proceeds in order downward, from the King through the Executive to the Upper House to the Lower House, leaving the people out altogether. The Irish Constitution, in consonance with its own plan, proceeds in order upward, from the people, whose sovereign rights are first declared, through the First House to the Sec-

ond House, and so to the Executive, causing each to derive its authority from that from which it proceeds."

The difference is fundamental, and it was deliberate and it was deliberate because it was meant to be fundamental. That is why, as Prof. Swift MacNeill says, "the design of the framers of the Irish Constitution that Dail Eireann should be master of the Executive is clearly manifested. Their aim that Dail Eireann itself should be the express image and the servant of the people of Ireland, from whom, as in the words of the Constitution, 'all powers of government and all authority—legislative, executive, and judicial—are derived,' is no less evident." The reason for this is to be found in the plan and philosophy of the Irish Constitution.

That a people so "Catholic" as the Irish should deliberately make such a Constitution so obnoxious to all Vatican philosophy and ideals is a noteworthy event of our day.

Baptists have assumed responsibility for increased missionary work for the Italians in St. Louis. Thus far it has been possible to carry on work in the downtown Italian section only. In a west large district, occupied mainly by Italians, nothing whatever of a religious nature is being done.

When you have read this Magazine through carefully at least twice, will you please mail it to some Roman Catholic, directing special attention to "The Gospel in the Douay Bible" article?

A UNITED PROTESTANTISM FOR SOUTH AMERICA

The Boston "Transcript," May 29, had a statement of decisions reached by the interdenominational Congress of Protestants at Montevideo, Uruguay. It begins by saying that perhaps no more significant suggestion was made to the several component denominations than that all Protestant churches be named "The Evangelical Church of Brazil," or of Chile, or other national division within which it is located and that the North American denominational name, "Presbyterian," or "Methodist," etc., be placed underneath in parenthesis.

The Congress recommended the creation of mission councils and the federation of national churches in each republic wherever such action is possible. It recommended also to the committee on co-operation in Latin America that a common evangelical hymnal in the Spanish language be secured for South America and other Latin lands, and that a similar hymnal in the Portuguese tongue be provided. Another committee of the Congress proposed that a series of books be prepared in Spanish and Portuguese dealing with the social implications of the Christian Gospels, and that among these books should figure the translations of selected biographies of men and women who gave their lives and service to the uplift of others.

The "Literary Digest," June 13, says, in respect of the report of the Commission on Church and Community that it afforded a new conception

of the evangelical task, and the commission made what the conference is said to have considered the most significant recommendation to come before it. This was that evangelistic work should look toward the "creation of groups of religious fraternities, less restricted than churches, permitting the admission of such Catholics as may wish to deepen their religious life among like-minded people, yet in a form not incompatible with their own Church loyalty. These should also have room for those who have sympathy with Christian ideals, but are not ready to ally themselves to any of the existing churches. Such groups of religious fraternities, whose number might be limited, need not be uniform in their characteristics. Each group being of a limited membership, of identical tastes and standards, would present the showing and adopt the customs, which its membership might determine. While some might lean to the mystical and spiritual, others would develop an educational emphasis. The organization of the Society of Friends or the Quakers might serve as a model for these organizations. They could represent as a group of organizations such varied points of view that a Catholic might not feel uncomfortable in one, while a deist might belong to another, always provided that each was sincere in his desire to cultivate the life of the spirit aided by the contact and warmth of other souls conscious of a similar desire."

The Gospel in the Douay (Catholic) Bible

The copy of the Douay Bible used here was published by John Murphy Company, Publishers, Baltimore, New York. Printers to the Holy See. It bears the "Approbation" of Cardinal Gibbons, dated "Baltimore, Sept. 1, 1899," in which His Eminence describes it as "an accurate reprint of the Rheims and Douay edition."

"Search the Scriptures, for you think in them to have life everlasting: and the same are they that give testimony of Me."—John 5: 39.

THE SAVING POWER OF REAL FAITH

In the law no man is justified with God, it is manifest: because the just man liveth by faith.—Galatians iii, 11.

Jesus said to him: Receive thy sight: thy faith hath made thee whole.—Luke xviii, 42.

Believe in the Lord Jesus, and thou shalt be saved.—Acts xvi, 31.

The Roman priests and press make frequent references to their religious cult as "the Faith," by which the ordinary reader understands the body of religious teaching of the Church. In his article in the June number of the "Forum" Dr. Fama, in referring to certain Catholics whose general conduct is such as to make them what, on the whole, may be termed "pretty good Americans," says that this is due to their ignorance of what the teaching of their Church really is on certain American principles.

There is at least one good reason why comparatively little should be said on different subjects by the priests of Rome because many of their important doctrines are as contrary to Reason as they are opposed by Revelation. An experience of the writer may be mentioned. One Saturday morning he was one of a group of four. One was a Roman Catholic who had been to some gathering the previous evening. One of the others, referring to this event, remarked, "Of course you couldn't eat any meat, because it was Friday." "No," was the reply, "I did not." Whereupon the writer said: "Do you mean to tell me that you really believe that the Great God Almighty, the Maker of the heavens and the earth and the sea and all that in them is, concerns Himself whether you eat bacon and eggs or fried fish for breakfast on a Friday morning?" "I don't know." "If you don't know whether God concerns Himself about it or not, why should you?" "I don't know, but the Church says so." "Who is the Church?" "The Church is—well—the Church is the Church." "Of course it is. But who IS the Church?" "I don't know." "Is it the bishops and priests?" "I suppose so." "What makes you think they know any more about God than you do?" This question was put with the idea of "saving his face" before the other two men, as giving him the chance to say, "Because they have studied these things," or, "Because that is what they are there for." But again the reply was, "I don't know." And the con-

versation then ceased, because of lack of desire to add to his humiliation before the other men.

Only a short time ago another Catholic said to the Editor, "I don't know much about my religion." He is a very decent, respectable man, who has had two sons confirmed this year.

Neither of these men has the kind of faith that is of any real value in either this world or the next. Neither of them has been brought into contact with the Saviour through anything that has been told him by any priest. And they are doubtless typical cases of the average layman.

A sharp contrast to the foregoing paragraphs is furnished by these sentences from a letter written to her children by the widow of a Methodist minister shortly before her death. The whole letter was given in "The Literary Digest," May 16. These paragraphs read:

"I won't be separated from any of you, dear children. I'll just be closer to God and will understand better the ways in which prayers and faith can open ways through which God can help you, and I'll be able at least to love you with all my heart and without anything in that love that will make you feel as if I wanted to control you or bother you. . . . Think of me as alive, alive beyond your farthest thought, and near, and loving you, and well at last, far as the winds of Heaven and learning more and more the things I want to know and growing more toward what God wants me to become."

These words were written by a woman whose faith in Jesus Christ had brought her into so close a relation with God that death would merely increase that closeness and enlarge her capacity to know and understand the will of God both for herself and others.

The soul experience of that Methodist lady had been like that of the blind man to whom Jesus spoke the words quoted above.

There was a time in her life when she was spiritually blind—unable to see spiritual things and unconscious of the real needs of her own soul. At last also there came a day when she realized her condition, made an appeal to Jesus Christ for the forgiveness of sins, and received a reply from the Divine lips similar to that made to the blind man. She "believed in the Lord Jesus" and enjoyed His salvation from then to the day of her death.

Catholic readers may note that nothing is said about "the Church" in either the first or the last of the citations given above. And if they will begin to study their own New Testament, they will doubtless be surprised to find that it cuts no figure at all in the Book as a whole. And if Catholics will read and heed the words of Jesus and pay less attention to what their man-made "Church" says, they will find themselves much nearer to real happiness for both worlds.

There are doubtless many Catholics as well as non-Catholics who per-

sonally think that it matters very little what a man "believes" if his general conduct is good. No greater mistake. The Chaplain of Columbia University was quite right when he said in his baccalaureate sermon the other day, "Faith is, of course, never credulity. It is not 'believing something which you know isn't so.' Neither is it a blind emotionalism. It is the strength by which the just shall live. It is tested and proved by action. *For in the last analysis, what a man believes will determine absolutely what he does and the nature of the things for which he strives.*"

And a little later he quoted this verse:

"Think not the faith by which the just shall live
Is a dead creed, a map correct of Heaven,
Far less a feeling fond and fugitive,
A thoughtless gift, withdrawn as soon as given.
It is an affirmation and an act
Which makes eternal truth be present fact."

The "faith" of the average Catholic layman is in a creed that does not even profess to give its votaries such a transformation of the soul as Papini himself says is taught in the New Testament, such as Paul experienced on the way to Damascus.

And yet that is the only "faith" worth having.

How to get it? First believe that Christ is both able and willing to forgive all the sins of the past and to supply you with spiritual strength that will deliver you from the dominion of sin. Second, pray to Him directly, stating your spiritual needs in your own words, declaring that you then and there renounce for good and all everything in your life that your conscience and the Holy Spirit of God show you to be wrong. Third, believe that He hears you, and that He will fulfill His promise to save all who "come to Him" in response to His invitation.

If this seems too simple a way to obtain the salvation of your soul go to the nearest Salvation Army or "mission" hall and ask the people in charge to pray with and for you and tell you how they personally passed "out of death unto life." There are plenty of such people in all Protestant churches, too, but they are not used to testifying to what Christ has done for them, and they are not so easily found.

But Christ can always be found. "Seek ye the Lord, while He may be found: call upon Him, while He is near. Let the wicked forsake his way, and the unjust man his thoughts, and let him return to the Lord, and He will have mercy upon him, and to our God: for He is bountiful to forgive."—Isaiah lv, 6, 7.

BUYING INDULGENCES AND SPIRITUAL "FIRE IN- SURANCE"

"Our Sunday Visitor," June 7, is disturbed over an article written by Rev. A. Bongarzone, of Union City, N. J., some time ago in "The Walther League Messenger," a Lutheran organ, of which it quotes the last paragraph thus: "The Lutheran Church of today has inherited the great privilege to preach the Gospel to Roman Catholics. Her forefathers fought for it, and if this has been their bequest to us, we, to be faithful children of so worthy fathers, must not neglect those people who are still buying indulgences and attempting to barter their way into heaven." The paper asks of its readers: "Who of you have ever bought an indulgence? You know that you cannot buy an indulgence. This, then, is the imaginary state from which Bongarzone and his ilk would save you!" It is quite probable that indulgences are not on sale in this country, but they were in Spain as late as 1912, and can probably be bought with the prices printed on their faces in religious book stores and other places in Madrid and other cities.

In "The Question Box Answers" (1907), by Rev. B. L. Conway, of the Paulist Fathers, we read, p. 140:

It is utterly false to assert that it has ever been held in the Catholic Church that the perpetration of crime could be indulged in for any sum of money, neither for sins committed nor sins to come, has money

ever been taken as an equivalent, for one no more than the other. . . . We have stated elsewhere that the ordinary Protestant notion of an indulgence being a pardon for sin is absolutely false. An indulgence has to do merely with the remission of the temporal punishment of the sinner already pardoned by the Sacrament of Penance, and can never be purchased."

In passing we may say that in our issue for November, 1922, we gave a reproduction of an advertisement that occupied all of one of our pages inserted in this very Papalist organ by Rev. A. J. Halbleib, Sacred Heart Church, Danville, Va., which was headed in "bold display type":

**CHEAPEST FIRE INSURANCE!
SAFEST ON THIS EARTH!!
SOLD BY A PRIEST!!!**

The reader was asked if he wanted to insure the MOST VALUABLE THING he had on this earth FROM FINAL LOSS BY FIRE; if he wanted to make HIS VERY OWN PRICE and his very OWN TERMS. "Then why not help to INSURE your own soul—and the souls nearest and dearest to you—by FINAL LOSS BY FIRE," and at the same time help to insure yourself much happiness, etc., by sending a dollar to the priest, who wanted to build a church.

But to return to the matter of buying indulgences. In 1911 a book, entitled "The Truth About Spain" was published in London, written by Mr. G. H. B. Ward, apparently a Roman Catholic himself. On pages 67-69

occur the following passages: "English Catholics will be pained to learn that plenary indulgences of the character long since abandoned by the Church of Rome in England constitute one of the principal items of the income of the Church in Spain. The Bulls of the Holy Crusade are purchasable at religious bookshops or from priests in every town. The second clause of Article XXXVIII of the Concordat stipulated that one of the four sources of Rome's State-provided income should consist of the 'proceeds of the alms of the Holy Crusade.' Every Spaniard knows that these 'alms' are regularly sold, and the writer purchased the three principal Bulls issued for sale throughout Spain and the Canary Islands during 1910. Inasmuch as the price of the Bulls is plainly printed on each document the word 'limosna' (alms) is not in accordance with fact, as they cannot be bought for less than the price printed upon them. One of these (about 23 cents) absolves a thief from the necessity of returning stolen property up to the value of \$307 and for every additional \$307, up to fifty times that amount a further Bull must be purchased. The Bull says that for larger amounts 'you shall come to Us ["Us" Bishop] in order to agree upon the procedure.'

"A second Bull, price 10 cents, enables the purchaser to eat meat in Lent and during other fasting days," with certain exceptions, duly named. A third, costing 15 cents, includes permission to eat meat on Fridays and Fast Days, also Masses for the

repose of the souls of departed relatives or friends in Purgatory. The booklet "Tetzel Redivivus," to be had for 10 cents—while they last—contains facsimiles of three such Bulls.

As we must presume these Papalist writers to put out their statements in good faith, it is evident that they have some important things yet to learn.

News Item from Cardinal Hayes

Cardinal Hayes has a pleasant habit of occasionally putting out statements that would be really important if they were in line with the facts. Some time ago, for example, he intimated that Americanism would be taught in a Papalist educational institution, and in the "New York Times" of June 10th, he is reported to have said at New Rochelle, "The old Church has been fighting, struggling in conflict continuously from the beginning for the freedom of the human soul." As he did not give details of what he meant by "the freedom of the human soul" everybody acquainted with the history of the Papacy will assume that the Cardinal only used the phrase "in a Pickwickian sense." Such conspicuous representatives of the Church as Popes Innocent III and Alexander VI, Queen Isabella of Spain, "Bloody Mary," of England, Philip II, Catherine de Medici, Torquemada, Alva, Wallenstein, Tilly, and Louis XIV, to mention only a few names taken at random, are generally regarded as having done their best to destroy the freedom of the soul of everybody who objected to the tyranny of the Pope.

THE OREGON EDUCATION BILL DECISION

On June 1st, the Supreme Court of the United States handed down a decision written by Mr. Justice McReynolds, declaring unconstitutional the Compulsory Education Act enacted by the State of Oregon to compel the attendance of every child between eight and sixteen years old at the public schools. The full text of the bill can be found in our issue of January, 1923.

The Brooklyn "Tablet," June 6th, gives the following "Chronology of Oregon School Fight."

November 7, 1922.—The law requiring all children between eight and sixteen years, with non-essential exceptions, to attend the public schools of Oregon unless they had completed the eighth grade was adopted by the voters of that State under the initiative provision of the Oregon Constitution.

January 15, 1924.—Complaints filed by the Sisters of the Holy Names of Jesus and Mary, and the Hill Military Academy attacking the constitutionality of the act and asking a restraining order to prevent public officials from enforcing it were argued jointly before the Federal District Court at Portland. Attorneys J. P. Kavanaugh, Dan Malarkey and John C. Veatch, presented arguments against the law before Circuit Judge Gilbert and District Judges Wolverton and Bean.

March 31, 1924.—The Federal District Court of Oregon handed down its decision holding the law unconstitutional and granting the restraining orders sought by the Sisters and the Hill Military Academy.

August 24, 1924.—A transcript of the record in the lower court and an appeal was filed with the Supreme Court of the United States, by attorneys representing the governor and other officials of Oregon.

March 16-17, 1925.—Appeals taken by officials of Oregon in the cases of Sisters and the Hill Military Academy were argued before the Supreme Court. William D. Guthrie and J. P. Kavanaugh appeared as counsel for the Sisters and John C. Veatch represented the Hill Military Academy.

June 1, 1925.—Justice McReynolds handed down the decision affirming the ruling of the District Court and holding the Oregon Law unconstitutional.

The paragraph of the decision most interesting to our readers is doubtless this:

"Under the doctrine of Meyer vs. Nebraska, 262 U. S. 390, we think it entirely plain that the act of 1922 unreasonably interferes with the liberty of parents and guardians to direct the upbringing and education of children under their control. As often heretofore pointed out, rights guaranteed by the constitution may not be abridged by legislation which has no reasonable relation to some purpose within the competency of the State. The fundamental theory of liberty upon which all governments in this Union repose excludes any general power of the State to standardize its children by enforcing them to accept instruction from public teachers only. The child is not the mere creature of the State; those who nurture him

and direct his destiny have the right, coupled with the high duty, to recognize and prepare him for additional obligations."

There are, however, two expressions in previous paragraphs that suggest that the people of Oregon erred in so wording the act as to include non-Papalist institutions within its scope. It is easy to see reasons for this, but the error becomes manifest when we read that "no question was raised concerning the power of the State reasonably to regulate all schools" in certain details, and to require that "nothing be taught which is manifestly inimical to the public welfare."

And in the next paragraph it is stated that "Appellees are engaged in a kind of undertaking not inherently harmful, but long regarded as useful and meritorious."

Of course there is nothing "inimical to the public welfare" in the educational activities of the non-Catholic institutions, but there are certain features of the Vatican propaganda centers that are. We doubt if any member of the Supreme Court except the Knight of Columbus would personally be of opinion that these doctrines contribute to the creation of real "American" ideals in the minds of children.

1. That an alien priest is the Vicar of Christ and the visible representative of God on earth; that he is the "head" of all the rulers of the world, and that on certain occasions he speaks with the authority of the Apostle Peter: that in the words of the present Pope, spoken when installed Archbishop of Milan, he is a supra-national sovereign and that

Rome is the capital of the whole world.

2. That the theocratic autocracy of the Roman Catholic religio-political system was instituted by Christ Himself—one of its fundamental principles being that all authority descends downward from a Pope-King (who is always described as "reigning"), in direct antagonism to the American democratic principle that authority is vested in the people and ascends upwards, exercised by persons elected by the people.

3. That the vassals of the Vatican should have preferred positions in the world of politics, and as far as possible all others should be brought into subjection to the Vatican and its agents.

4. That all forms of "civil and religious liberty" as the expression is currently understood by American democracy are evils, and condemned by Pope Leo XIII in his Encyclicals, "*Immortale Dei*" (1885).

5. That the Roman Church has the right to decide which laws of the State its membership shall obey or disobey, and that "just as the end at which the Church aims is by far the noblest of ends, so is its authority the most exalted of all authority, nor can it be looked upon as inferior to the civil power, or in any manner dependent upon it."

Of course, it is not here contended that those principles, in the form set forth above, are included in the curriculum of Papal educational institutions, but they do form part of the Roman cult. And it is to be assumed that all the persons who teach in "parochial schools" hold these views, and find ways to put them into the minds of their pupils.

THE CONVERTED CATHOLIC BAPTIST WORK AMONG CATHOLICS

The June issue of "Missions" will doubtless create feelings of pleased surprise among those who desire the extension of knowledge of the Gospel among the Catholic colonies in this country. It is pleasant to see, too, that the needs of Russian Catholics are not overlooked.

The following are selected from a number of brief paragraphs setting forth interesting information:

A new mission has been organized among Russians in Maynard, Mass., while the French Baptists are now supporting their own colporteur. Ten Italians were recently baptized at Lawrence, and the Portuguese Church at Fall River has had to be enlarged.

Baptists lead in missionary effort among the foreign-speaking peoples in Connecticut. In co-operation with the Home Mission Society 15 missions are maintained among Italians, Hungarians, Czechoslovaks and Russians.

A mission among Mexicans in California uses a dance hall. Ten were converted, including the proprietress. The pastor of one of the Mexican churches has established 15 preaching stations within as many miles of his chapel. Most of the Mexican missions had revivals last year.

To Poland the Baptists have sent plates of the Polish and Russian New Testament, that the Russians and Poles may readily obtain the Gospel in their own tongue.

The First Polish Baptist Church of Detroit was recently dedicated. This

work was begun by Pastor Joseph Rzepecki five years ago with nothing. We now have a church membership of 156, a well-organized church, Sunday-school, and young people's society, and church property worth \$50,000.

Entering one new Mexican field, near Los Angeles, Cal., site donated, and new chapel being erected largely from funds designated for Mexican work; 50 conversions and 32 baptisms last year. Large numbers of conversions and many baptisms in our Mexican work, which covers 9 churches and missions. Our First Mexican Church has dismissed more than 30 members to form a new church just outside the city, in the largest Mexican community in the United States.

The Baptists report that the Slovaks in Philadelphia are particularly hard to reach, but that the greatest impression ever made upon them is now noticeable.

The Pittsburgh Association touches all sides of Baptist work in an industrial center with a large foreign-speaking population. In 10 churches and missions we are working among Russians, Hungarians, Slovaks, Italians and Swedes.

The Baptist Union is conducting the only Christian Center among the 35,000 Italians of Rochester, N. Y. It has recently purchased a commodious building for the Italian church. It is also carrying on the only Protestant work among the 10,000 Poles of Rochester. We have an attractive chapel and two dwellings, with grounds.

"CATHOLICISM SELF-CON DEMNED"

This is the title of the fourth article in the series now running in "The Forum" (247 Park Avenue, New York City) under the general head, "America and Roman Catholicism." It is written by Dr. Charles Fama, chairman of the Italian Ministerial Association of Greater New York.

He starts out by quoting a sentence in the article in the May issue by Dr. Kinsman (formerly P. E. Bishop of Delaware) glorifying the "authority" of the Pope, and makes what will doubtless be to many a "new point" against the compulsory celibacy of the Roman clergy and nuns.

One would imagine from the Vatican propaganda sheets that the Roman Church was the only champion of the sanctity of marriage and enemy of facilities for divorce in the country. Dr. Kinsman had written "If there is opposition between Catholicism and certain aspects of American life it concerns such matters as divorce and birth control, destructive of the sanctity of the family." Dr. Fama observes that if this were true he would be the first to concur, but points out that the "advocates of Neo-Malthusianism" are simply trying to prevent the "unfit" from unduly multiplying their kind, while encouraging the increase of the fit. He pertinently asks, however, if these persons advocated that members of the high professions were prevented by law from having any families of their own, whether they would be considered patriotic Americans. Dr. Fama then says:

Yet the Roman Church denies to a

large class of its members, male and female, the right to have a family. The clergy and the nuns supposedly would be the best fitted, morally and spiritually, for propagating their kind! It is their right as men and women, as Americans, and as Christians. St. Paul himself advised the bishops and elders of the Church of Christ to marry and to have a family, so that they might give a good example to their flocks (1 Tim. iii, 4-12). . . . We see therefore that the leaders of Roman Catholicism are compelled by their very system to live a life totally different from that of the average citizen of our commonwealth."

Dr. Fama rightly affirms that a Romanist can have the American spirit toward his fellow citizens only to the extent that he fails to practise the doctrines of his faith.

Without naming the Creed of Pope Pius IV he refers to the phrase: "Extra ecclesia nulla salus"—"Outside of the Church [Roman, of course] no salvation," and quotes from "An Explanation of the Baltimore Catechism of Christian Doctrine for the Use of S. S. Teachers and Advanced Classes"—fifth edition, Benziger Bros., Printers to the Holy Apostolic See. He quotes the question on page 131, "Are all bound to belong to the Church?" and part of a labored discussion of the possibility of Protestants being saved under practically impossible conditions, the final result being that though, in theory, such a thing might be possible it is virtually impossible in practise.

Dr. Fama refers to the way in which this doctrine—this concentrated essence

of bigotry—worked out in the city of Rome itself prior to 1870, and Jewish readers may be interested in the fact that at the entrance of the former Ghetto there is a church with a "marble inscription full of horrible accusations against the Jews, the heading of which begins by calling them 'the God-killing people' (Deicidae Populo). He says that a bitterly anti-Semitic chapter was left out of Papini's 'Life of Christ' by the translator—one described as "containing the most bitter denunciations that have ever been made against them."

The Vatican propagandists of every degree are chanting loud denunciations against the Klan because of its alleged sowing of discord between different bodies of "fellow-citizens." And yet "hundreds of thousands of Catholic children are taught exactly such principles as a part of their sacred creed, every Sunday, here in America." In proof of which Dr. Fama quotes from page 138 of the "Explanation of the Baltimore Catechism" the paragraph relating to the Temporal Power. This states that the Holy Father ought to have some city or State not belonging to any government in which "he would be the chief and only ruler." Up to 1870 the Pope had such States, and his power, like that of any other ruler, was called the Temporal Power. Now, how did he get those States, and how did he lose them? He got them in the most just manner, and held possession of them for a thousand years. How did he lose these possessions? The Italian Government took them from him in a most unjust manner. Besides the lands, they deprived the Church of other

property donated to it by its faithful children. No ruler in the world had a more just claim or better right to his possessions than the Holy Father, and a government robbed him of them as a thief might take forcibly from you whatever had been justly given to you when he found you were unable to defend yourself against him."

To those of our readers who are interested in the evangelization of the Catholic peoples, Dr. Fama has some encouraging figures. In New York City, thirty-five years ago there was only one Italian Protestant Church—the old Broome Street Tabernacle. To-day the Italian Ministerial Association of Greater New York has sixty ministers, and as many churches and missions, some of which have large buildings and a numerous congregation. The Biblical Seminary (interdenominational) has had during the last fifteen years forty former priests or monks, and four of such men are there now. In 1911 there were in this country 150 Italian Roman Catholic Churches, and 250 Italian Protestant Churches. There are now 304 of the latter. With regard to the alleged "oath" of the Knights of Columbus to fight in order to restore the Temporal Power, Dr. Fama says, "not having the means to prove it, we must accept the denial" of its existence, but he also quotes the "Explanation of the Baltimore Catechism" (p. 139) in support of his statement that "every American Catholic if faithful to the teachings of his Church is practically sworn to attempt to effect that end" (p. 864 of "The Forum"). On p. 865 is quoted in full from the same Roman official

work the statement of what the present Pope, when installed Archbishop of Milan, meant when he described the Pope as a "supranational" sovereign. After referring to the functions of the United States Supreme Court in Washington, this book says: "In a similar manner the Holy Father is over all the governments of the world in matters of religion, in matters of justice and right; and just as the United States Government has to decide between the rights of one State and the rights of another, so the Holy Father has sometimes to decide between the rights of one government and the rights of another, and must, in order to be just with all, be free and independent of all."

Dr. Fama's explanation that the relatively good "Americanism" of some Catholics is due largely to ignorance of the teachings of their Church is almost amusing, but can be borne out by anybody who has tried to find out from Catholic laymen "why" they don't eat meat on Friday, they go to mass, etc. They have seldom any further reply than, in one form or another, that "the Church says so."

The article ends with reference to present conditions in Italy, the political activities of the Vatican agents against the Allies during the war and the real *raison d'être* of the Papalist parochial schools.

The "Hudson Despatch", May 31st, said that separation of Church and State in Argentina had been advocated in a bill presented to the Senate by two socialist senators.

PROTESTANTISM IN HAITI

In the June issue of "Missions" (Baptist) Mr. A. Graves Wood writes from Haiti: "I heard an interesting story about St. Louis Vazeinbeck, one of our lay pastors. He was captured during one of the Caco revolutions, and was led away into the bush, where he was condemned to be shot. Before the execution, however, he asked permission to read his Bible. This was granted, and he read a chapter or two aloud. The secretary of the band, wishing to show his ability, took the Bible from him and commenced to read. He read on and became deeply interested. As a result he pleaded for the man's life. Then others, observing his attitude, took his part. At last it seemed as if the men would fight about it, so St. Louis said that rather than kill one another they had better execute him, as he was a Christian, and was not afraid to die. This brave speech won completely the secretary and the general, who released him. The secretary, however, discovered that the party opposing liberty for St. Louis had sent some men through the bush to kill him before he could reach the road, so he himself accompanied St. Louis to the outskirts of Trou."

Some time ago the largest Catholic publishing house in New York told the editor that they had no Polish Bibles in stock, and that they did not know of any city in the country from which they could obtain one. Four millions of Catholics in this country without a Bible even of their own Church!

THE ROMAN CHURCH JUDGED BY THE CATHOLIC BIBLE

The Substance of an Address by the Editor at Christ's Mission, Sunday,
May 24, 1925

Pilate therefore said to Him: Art thou a King, then? Jesus answered: Thou sayest that I am a King. For this was I born, and for this came I into the world; that I should give testimony to the truth. Every one that is of the truth, heareth My voice. Pilate saith to Him, What is truth?—John xviii, 37, 38.

Then Jesus said to the twelve: Will ye also go away? And Simon Peter answered Him: Lord, to whom shall we go? Thou hast the words of eternal life. And we have believed and have known that Thou art the Christ, the Son of God.—John vi, 67-69.

In "The Hudson Dispatch," Town of Union, N. J., on May 6, appeared an inquiry from M. S., asking for advice as "joining" the Roman Church in response to the persuasion of Roman Catholic friends so to do. The Editor therefore gave an address on "Why I Would Not Join the Roman Church," the substance of which follows:

I have had the experience of being very near that of having no religion at all, and seeing at close range the working out in daily life of Shintoism, Confucianism, Buddhism, and, secondarily, so to speak, of Mohammedanism and the religions of India. It is hard to see how anyone who spent even a few hours in the "native" parts of any Asiatic city, and saw the misery and degradation of the women and children, would entertain for a moment the idea of accepting any of those religious cults as his own.

If a man in search of a religion examines the Roman Church he will find that it claims that it is the "only true" Church in existence; that it was founded by Christ Himself; that outside of it there is no salvation; that the Scriptures are the Word of God; that these have been committed to its charge; that our Lord founded His Church on the Apostle Peter, and that Peter was also made by Him His visible representative on earth; that Peter was the first Pope, and that his alleged mission and prerogatives have descended through all the alleged

Popes to the present time; that the priests of Rome have delegated power to give absolution for sins; that the authority of the Pope is supreme over that of any earthly rulers, and that its mission is to "teach all nations to observe all things whatsoever I have commanded you."

These may be called the most prominent features of the cult, although many others might be named, the effects of which are visible in the lives of the membership.

As one looks out over the world it is evident that what theologians call "sin" and others call "human nature" is the cause of all the misery and unhappiness that we see; and for convenience sake we may say that "sin" is the violation or ignoring of "the Ten Commandments" of Moses, and the "new commandment" of our Lord Himself.

In view of the claim of "Rome" that it is the original Church of Jesus Christ, and that the Pope is His Vicar, one would expect the institution itself to furnish—as a whole—a reasonably accurate presentment of

the teachings of Christ and His apostles as revealed in its own New Testament.

When we look at the Roman Church in the history of the world we may look for a line of Popes whose chief end in life has been, like that of the apostles, the spread of the truths of salvation from the guilt and power of sin through faith in the atoning sacrifice of Christ; that this salvation is obtained, by the individual, by means of a personal spiritual contact with the Saviour Himself, and that this contact so transforms the life that what was once loved is now hated, and what was once disliked is now loved, and that those who enjoy this experience ardently desire to lead others into the same deliverance from sin that they themselves enjoy.

Upon examining the Catholic New Testament, we find, in the very first chapter of Matthew (v. 21) this verse, which really sounds the key-note of the whole New Testament:

"Thou shalt call his name Jesus. For he shall save his people FROM their sins."

Passing on to the Sermon on the Mount, our Lord therein emphasizes meekness and cleanness of heart, and tells His followers to let their "light shine" so that their "good works" shall make them conspicuous in the communities in which they lived. He also forbade profanity of speech, and commanded His hearers to love their enemies.

In Matthew xi He tells everyone to "come to Him" personally for salva-

tion, and in chapter xviii, 3, He declares that "unless you be CONVERTED and become as little children, you shall not enter into the Kingdom of Heaven." In chapter xxii He tells the Jews to "render unto Cæsar the things that are Cæsar's." In Mark i, 15 Jesus said, "Repent, and believe the Gospel."

In practically every other place in the writer's Douay Bible (approved by Cardinal Gibbons) the Greek word "metanoia" in different forms is rendered "penance." Papini, however—an avowed enemy of Protestantism—by inference strongly condemns this rendering of his Church. He says, pp. 73, 74, of "The Life of Christ": "The old word [repent] has been distorted from its true and magnificent meaning. The word of Mark—'metanoieite'—should not be translated 'repent;' metanoia means rather the changing of the mind, the transformation of the soul. Metamorphosis is a change of form; metanoia a changing of the spirit. It ought rather to be translated 'conversion,' that is, the renewing of the inner life of man. . . . As one of the conditions of the arrival of the Kingdom, and at the same time as the very substance of the new order, Jesus demands complete conversion, and a revolution of life, a transmutation of feelings, of opinions, of intentions. . . . Metanoia—the total transformation of the soul. The Gospel—the cheerful assurance that all this is true and eternally possible."

In the Gospel of John the mission of Christ to "take away the sins of

the world" is plainly set forth, as also that "whosoever" believeth in Him shall be saved; that His salvation satisfies the soul; that he who has it has passed from death unto life. In John vi, 37; vii, 37; viii, 12; x, 9, and xii, 32 the personal contact of the sinner with Himself is emphasized, and in chapters xiii to xvii, inclusive, the personal relations between believers and Christ and God the Father are set forth in great detail, not only in this world but in the next.

Passing to the teachings of the apostles, we find that St. Paul (Gal. v, 22) enumerates as among the gifts of the Holy Spirit, charity, joy, peace, patience, benignity, goodness, longanimity, mildness, faith, modesty, continence, chastity; and in Col. i, 13, 14 he writes that Christ "hath delivered us from the power of darkness, and hath translated us into the Kingdom of the Son of His love. In whom we have redemption through His blood, the remission of sins."

In brief, the Gospel of Christ as set out in the Douay Bible says, among other things, that Jesus came to deliver people from the guilt and power of sin, and that the Holy Spirit would come to lead them into all truth and give them the power to live out all the Christian virtues in their lives. Their lives were to be transformed by His salvation that they would shine as "light" in surrounding "darkness," His followers to recognize the authority of the State and obey the laws.

When we look at the history of the Roman Church we find that its Popes and high priests have nowhere at any

time taught these doctrines, or made any pretense at living them out. Of course there have been enough individual exceptions to make them notable—especially in the years before the Roman Church came into existence as such, about the seventh century. The assertion recently made in New York that Christ established the Papacy has no foundation in fact.

It is evident to everybody that after some twelve centuries of the Papacy, not only has the Roman Church failed to fulfill the command given by our Lord to preach and exemplify the teachings mentioned above, but it has taught and exemplified a set of doctrines that are not set out in the Catholic Bible at all.

Had the Roman Church been what it professes to be, the Church of Jesus Christ, with its entire body of clergy, as a whole, living lives like those of the apostles, and preaching the doctrines of Christ, set forth by our Lord and the New Testament writers, the Catholic peoples would be conspicuous everywhere for holiness and righteousness of life. The members of every community would be earnest students of the Scriptures whose directions would form their standard of conduct.

Everybody knows that the ethical standards of the "Catholic" countries are far below those of the nations that have, for about 400 years, escaped in great degree from the blight that the Papacy has cast over the Latin nations.

All respectable people disapprove of blasphemous and profane lan-

guage, but the "only true Church of Christ" has found it well to form a special society, said to have been formed in the thirteenth century, to curb profanity and promote decency of language. After seven centuries the need for it remains as great as ever, and only the other day one local society was told by a judge that 90 per cent. of them used "bad language" when angry. By their fruits ye shall know them.

The London "Catholic Times," September 1, 1911, had an article nearly a column long about conditions in the Roman Catholic neighborhood of Liverpool, the colony being at least sixty years old. In it occurred these sentences: "The passing fact of the recent outbreak of hooliganism has but served to lend additional force to the permanent fact that in Liverpool Catholics are to be found, to a greater extent than their proportion to the whole population, in the lowest class of the community, the class most marked by drunkenness and social degradation. . . . The present condition of some of the Catholic quarters of Liverpool calls for all the forces of spiritual and social amelioration that can be summoned to the attack." After suggesting a "mission" to be carried on daily "in the slums of Liverpool," the writer says: "Such a mission would not be concerned with Protestantism or Socialism or any other religious or political creed; only with trying to make baptized Catholics sober and honest and kind, and clean in person, life and speech. Altogether hopeless, some

will say. . . . Of the need for the crusade there is no shadow of doubt. A walk through the purely Catholic parts of Liverpool will prove it quite irrespective of the testimony of police and prison statistics."

Deliverance from the bondage of sin and the transformation of the spirit that Papini writes about so accurately cannot be accomplished by the "sacraments" mentioned in the creed of Pope Pius IV. That is a task beyond any purely humanly devised schemes of "unbloody sacrifices" or good works or penance or prayers to the Virgin Mary or to so-called "saints." None is sufficient but Christ Himself.

Monsignor Belford, of Brooklyn, had an article nearly two columns long in the Brooklyn "Eagle," April 20, on the duties of the secular clergy, and some of the things he says—and still more some of the things he does NOT say—are very illuminating in this connection. We are told that "the object of a parish is to bring the sacraments to the people, and the work of the parish priests is to administer the sacraments. With this goes obedience to the command of our Saviour: 'Preach the Gospel to every creature.' This is the work." But nothing is said as to the nature of the "Gospel." There is not a word about pointing the people to the Saviour as a Deliverer and Redeemer and Ever-present Friend. True, we are told that the priest "must preach the Word of God." But again we are left in ignorance of the passages chosen or the nature of the message. There

is not a word to suggest that Dr. Belford has any idea, that any power exists as a remedy for the evils created by sin, or for sin itself, except the man-made futile ceremonies and "sacraments" of his Church. And we may take it for granted that in the "Catholic neighborhoods of Liverpool," described above by a Papalist writer, all the local priests had been faithfully doing their duty in "bringing the sacraments to the people" of their respective parishes.

So much for the religious side of Papalism. When we turn to the public or political history of the Papacy the contrast between the teachings of the Catholic New Testament and the story of the Popes is tenfold more glaring. Christ told the Roman Procurator that His Kingdom was not of this world. Yet the history of the first three or four centuries, even before the Archbishops of Rome claimed jurisdiction beyond the limits of their archdiocese, was one of continual intrigue and the use of worldly methods to utilize politicians and politics for the aggrandizement of the Church, work for the evangelization of the people being negligible so far as the Popes themselves were concerned.

While Innocent III was not the first to use the sword for the destruction of those who opposed his pretensions, his crusade of bloodshed and violence for the extermination of the Albigenses is usually considered to head the episodes of wholesale bloodshed, among the more outstanding of which were the performances of the

Spanish Inquisition, the administration of the Duke of Alva in the Netherlands, the Massacre of St. Bartholomew, the Thirty Years' War and the Dragonnades in France under Louis XIV. The mission of the Spanish Armada in 1588 was the drowning out in blood of Protestantism in England. And all these enterprises were carried on by the agents of men who professed to be Vicars of Christ.

As the Popes, so the Sovereigns, to mention just a few: Charles V of Germany, Philip II of Spain, Bloody Mary of England, Maximilian of Austria, Charles IX and Louis XIV of France. The blood-stained record of the Spanish conquerors of Central and South America speaks for itself, and the blight of ignorance, superstition and priestcraft has not yet passed away from those lands.

Present conditions of unrest and disturbance in every "Catholic" country in the world form an eloquent warning to the American people to beware lest their country be "made Catholic."

And the chief reason "Why I Would Not Join the Roman Church" is because its whole teaching, practise and history are directly contrary to its own New Testament.

In reply to an inquirer about funeral flowers, "The Vincentian," Nov., 1924, says, in its question-box section: "Flowers fade and die; good works for the dead and Masses blossom into eternal life." There is nothing in the Catholic Bible to support this latter statement.

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